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A
S E R M O N

Preached before the
Honourable House of Commons,

At the Church of St. Margaret Westminster,

ON
Wednesday, Jan. 14. 1707.

BEING
The Day appointed by Her MAJESTY,
FOR A
GENERAL FAST, &c.

For obtaining the Pardon of our Sins, and imploring
GOD's Mercy and Assistance, &c.

BY
CHARLES TRIMNELL, D.D. Rector
of St. James's Westminster, and Chaplain in Ord-
inary to Her MAJESTY.

Bp of Norwich

L O N D O N:

Printed for THO. CHAPMAN at the *Angel* in *Pall-Mall*, and
DANIEL MIDWINTER at the *Three Crowns* in St. Paul's
Churchyard. 1708.

SEAMON

At the Court of Sessions for the County of Middlesex, in England, this 10th day of June 1881.

The Day appointed by Her Majesty's Commission for the Trial of the said Charles Tamm, and for the Trial of the said Charles Tamm and the said William Tamm, jointly and severally, for the offence of Murder, committed by the said Charles Tamm and the said William Tamm, jointly and severally, on the 10th day of June 1881.

Charles Tamm, and William Tamm, jointly and severally, for the offence of Murder, committed by the said Charles Tamm and the said William Tamm, jointly and severally, on the 10th day of June 1881.

For the purpose of the said Commission, the said Charles Tamm and the said William Tamm, jointly and severally, are brought before the Court for the purpose of the said Commission.

Charles Tamm, and William Tamm, jointly and severally, for the offence of Murder, committed by the said Charles Tamm and the said William Tamm, jointly and severally, on the 10th day of June 1881.

For the purpose of the said Commission, the said Charles Tamm and the said William Tamm, jointly and severally, are brought before the Court for the purpose of the said Commission.

Charles Tamm, and William Tamm, jointly and severally, for the offence of Murder, committed by the said Charles Tamm and the said William Tamm, jointly and severally, on the 10th day of June 1881.

SERMON

Preach'd before

The Honourable House of Commons.

PROV. xxi. 30, 31.

*There is no Wisdom, nor Understanding,
nor Counsel against the LORD.*

*The Horse is prepared against the day of
Battel, but Safety or Victory is of the
LORD.*

THUS we read these Words as they are
Translated from the *Hebrew*; in the
Septuagint we have them with some
little Diversity, as that *There is no Wisdom, nor
Strength, nor Counsel with an ungodly Man*; and
this Version is followed by the *Arabick* with very

small Variation; the *Chaldee* and the *Syriac*, according to the *Latin Translations*, come nearer the *Hebrew*, and say *There is no Wisdom, nor Understanding, nor Counsel like that of the Lord.*

We need not wholly set aside any of these Versions, but may consider the Words as they are found in them all, all supposing our Wisdom, and Counsel, and Strength to come from above, and to signify nothing, but when they are also guided from thence, and direct our Designs and Actions thither.

Accordingly I shall make it my Business to shew,

I. That which is here supposed (viz.) That there is Wisdom, and Understanding, and Counsel among Men, given them by God.

II. That there is no Wisdom, nor Understanding, nor Counsel like that of the Lord.

III. That there is none of this with an ungodly Man.

IV. That there is no Wisdom, nor Understanding, nor Counsel against the Lord; and,

V. The Inference we have to draw from these Propositions; and this is, that we ought to take
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the Guidance of God in all our our Counsels and Measures.

I. I am to shew that there is Wisdom, and Understanding, and Counsel among Men given them by God. That there is Wisdom, and Understanding among them, I have no Apprehension that any one here will deny, and therefore it is less necessary to insist on the Invention of various and useful Arts, the forming of Governments, and the making of Laws, the waging of Wars and the establishing Treaties of Peace; by which means the State of the World has been hitherto upheld in that tolerable Order in which we find it at present, or read it to have been in the Years that are past. This is so notorious a Truth, that it may very well be taken for granted and so it should be for me, were Men as free to own their receiving their Wisdom, and Counsel from God, as they are ready to boast that they have it, and are undoubted Proprietors of it.

But this I fear is by no means so clear; as wonderful a Thing as it is that Men should think their Knowledge their own, when they cannot but see there Being is not. We are but
of

of Yesterday, and may lose our present State of Existence to morrow; nor can we find any thing in our selves that holds our Souls in Life, or keeps us from falling. How we grow in Stature is not perceiv'd by us, and our Growth in Wisdom is as little understood.

Philosophical Men may give some imperfect Account of the Progress of that Accretion or Extension, as they find in Fact, by which our Bodies arrive at their Bulk; and so they may too of our gradual increase in Knowledge: But the Foundation and Beginning, on which either of these Improvements are made, is quite out of their reach. And this is sufficient to shew how little Title we have to that Knowledge which we reckon our own, and how strange an attempt it is for any Man to go about to reason himself out of the Belief of that infinitely Wise and Glorious Being, to whom he owes all the Reason he has.

So little are Men able to do without God, that we find the things the most within human Capacity claim'd by him as his peculiar Gift. He told *Moses* (a) that he had filled Bezaleel with the Spirit of God, in Wisdom, and in Understanding, and in Knowledge, and in all manner of Workmanship

(a) Exod 31.
3, 4, 5.

ship to devise cunning works, to work in Gold, and in Silver and in Brass.

And Moses himself was so sensible of his Inability to deliver or govern that People, to whom God had sent him, that he at first carried his Diffidence too far, and wou'd hardly undertake it even at God's own Appointment, for his want of Eloquence and such like Infirmities. But what says the answer of God to him? *Who hath* Exod. 4. 11, 12 *made Man's mouth, or who maketh the dumb, or deaf, or the seeing, or the blind, have not I the Lord? now therefore go, and I will be with thy Mouth, and teach thee what thou shalt say.* Agreeably to this doth Solomon in other of his Proverbs confels, that *The hearing Ear, and the seeing Eye, the Lord* Prov. 20. 12 *hath made even both of them.* The Lord, says he, *giveth Wisdom, out of his Mouth cometh Knowledge and Understanding.* It was in the belief of this, that he prayed unto the Lord and said, *Give thy* 1 Kings 3. 9 *Servant an understanding Heart to judge thy People, that I may discern between Good and Bad, for who is able to Judge this thy so great People?* and his Prayer so pleased the Lord, that he gave him a wise and an understanding Heart. Thus also among the hard Questions which God puts to Job, to convince him of his Ignorance, and of God's in-

Job 38. 36.
32. 8.

finite Knowledge and Power he asks *who hath put Wisdom in the inward Parts, or who hath given understanding to the Heart?* and *Elihu* tells Job in another Place; that there is a Spirit in Man, and the Inspiration of the Almighty giveth them understanding.

And this we find as fully acknowledged in the Writings of those who had no other Light, than we know of, than that of Nature, as in the Scriptures themselves.

(a) Nam cum Archimedes Lunæ Solis quinq; errantium motus in Sphæram illi-gavit, effecit idem quod ille qui in Timeo Mundum ædificavit Plato-nis Deus, ut tarditate & celeritate dif-ficilimos mo-tus una rege-ret conversio: Quid, si in hoc mundo fieri sine Deo non potest, ne in Sphæra qui-dem eisdem

Tully (a) thought it as impossible for *Archimedes* to imitate the Motions of the Heavens in his Artificial Sphere, without a Wit and Spirit that had something Divine, as it was for the Motions of the Heavens themselves to be what they are without the Being of God. And that Philosophy which he extols, as teaching Piety towards God, and Justice among Men for the good of human Society, he calls, after *Plato*, the Gift of God, (b) and the greatest and best that ever was given; and in another place he Affirms that Understanding, Prudence, Vertue, Faithfulness, Concord, came

Archimedes sine divino ingenio potuisset imitari. *Tusc. Qu. lib. 1. 25.*

(b) Philosophia vero omnium mater artium quid est aliud nisi, ut *Plato* ait donum, ut ego, inventum Deorum. Hæc nos primum ad illorum cultum deinde ad jus hominum quod situm est in generis humani societate, tum ad modestiam magnitudinemq; animi erudit. *ib. 26.*

to

to Men from above. (b)

Plato, after whom Cicero professes to write in these Matters, speaks of Wisdom every where as belonging only to God, of Socrates not as wise, but a Lover of Wisdom, and sensible of his own Ignorance, (c) of the impossibility of attaining Knowledge without the concurrence of God: (d) and the Story he makes Protagoras tell (e) of Prometheus stealing Fire from Heaven to put a Spirit in Men, and of Jupiter's sending Mercury to diffuse Justice and Modesty among them, for the good Order of civil Society, sufficiently shews what the Opinion of the Antients was, as to the Spring and Fountain of Wisdom.

(b) Ex quo intelligitur prudentiam quoque & mentem a diis ad homines pervenisse—quod si inest in hominum genere mens, fides, virtus, concordia; unde hæc in terras, nisi à superis defluere potuerunt de nat. Deor. lib. 2. 31.

(c) Τὸ μὲν σοφὸν, ὃ φαίνεται, καλεῖν μοιγε μέγα εἶναι δοκεῖ, καὶ θεῶν μόνων πρέπειν τὸ ὅ

ἢ φιλόσοφον, ἢ τὰ τοιῦτον μᾶλλον γε ἀν' αὐτῶ καὶ ἀρμότ' οἱ καὶ ἐμμελέστερος ἔχου. Plat. Phed. 1243. Ed. Fic.

(d) ἐὰν μὲν τῷ θεῷ φίλον ᾖ, πάντων πολὺ ὁπδ' ὄσους καὶ ταχὺ ἰδὲ καὶ μὲν, Plat. Theag. p. 95.

(e) Plat. Protag. p. 224.

It would not be so difficult as tedious to produce many more Authorities for this purpose; what has been urged is abundantly enough to shew, that the judgment of all the Men that have been famed for Wisdom, concurs with the Declaration of the Scriptures, that it cometh from God. And I have insisted the longer on this first Proposition, because it is the Foundation of the Truth of those which come to be considered in their Order

II. The next of these is, that *there is no Wisdom, nor Understanding, nor Counsel like that of the Lord*, and this is an immediate consequence of the former from the very nature of the thing ; it being impossible that there should be any Comparison between that Wisdom, and Power, which is distributed to Men with so much variety, and under such great and plain Limitations, and that Wisdom which formed these and all other intelligent Beings, and gave them their Powers, and set them their Bounds. And he who is not thoroughly conscious of this, knoweth nothing yet as he ought to know.

Moses was very sensible of it, when he encouraged *Joshua* to pursue the Advantages he had gotten over his Enemies, and said to the Lord, O Lord God thou hast begun to shew thy Servant thy Greatness and thy mighty Hand, for what God is there in Heaven, or in Earth, that can do according to thy works, and according to thy might ; *David* makes the same confession in several Psalms, *Among the Gods there is none like unto thee ; O Lord, neither are there any works like unto thy works ; for thou art great and doest wondrous things, thou art God alone. Who in the Heaven can be compared unto the Lord, who among the Sons of the mighty can be likened*

Josh. 3. 24.

*Psal. 86. 8, 10.
89. 6, 13, 14.*

likened unto the Lord? Thou hast a mighty Arm, strong is thy Hand, and high is thy right Hand. Justice and Judgment are the Habitation of thy Throne, ^{† Wild. 13.} Mercy and Truth shall go before thy face. And ^{1, 4} good reason therefore had the Author of the Book of Wisdom to say, [†] Surely vain are all Men by nature, who are ignorant of God, and could not out of the good things that are seen, know him that is; neither by considering the Works, did they acknowledge the Work-Master; who if they were astonished at their Power and Vertue, should have understood by them how much mightier he was that made them.

Of this Judgment was Cicero * in the Place above-mentioned, who concluded, that if there was Counsel, and Understanding, and Prudence among Men, it was necessary that the Gods should have these in greater Perfection; and not only have them, but also employ them in the best, and most excellent things.

* Cumque sit in nobis consilium, ratio, prudentia, necesse est Deos hæc ipsa habere majora, nec habere solum, sed etiam his uti in maximis & optimis rebus De Nat. Deor. l. 2. 31.

And this is a very considerable Difference between Earthly and Heavenly Wisdom, that tho' all kind of Wisdom is the Gift of God, as the Author of all things; yet the different Uses made by Men of their Natural Abilities, are so great, as to alter the Nature even of the Abili-

ties

ties themselves, and turn Noble Talents into Instruments of Folly and Madness. For to such Meanness will the highest Faculties degenerate, and sink, if they are not employ'd to the Honour of him that bestow'd them, and the true Good of him to whom they are given: There being, as I am in the next Place to shew,

III. *No True Wisdom, nor Understanding, nor Counsel, with an Ungodly Man.* And as ridiculous as the Men of Wit and Wickedness may think this Assertion; there is not only in Morals nothing more plain, but even in Mathematicks nothing more certain: For it begs nothing but the Supposition of a Wise Being above us, which whoever denies in this Age of Knowledge, cannot fail of being a Sceptick in every thing else. There are no Demonstrations in Mathematicks thought more strong, than those that conclude from the Absurdity of affirming the contrary: And nothing, I think, can be conceiv'd more absurd, than to suppose that Wisdom, and Knowledge, and Counsel should be in Men, without being in any thing else superior to them. And if they derive them from something else, that has in them a much greater degree, they cannot possibly be the better for having them; unless they use them as that Superior Wisdom directs.

Men

Men may shine by quickness of Parts among those that look no farther into the Nature and End of Things than themselves; and surprize others by a singular Vivacity of Spirit, without attaining, even among their Admirers, the Character of Wisdom: For as foolishly as we many times act, we are not so weak as to reckon Men Wise, for barely having the good fortune to please, or being able to entertain their Acquaintance with agreeable Mirth. Wisdom is, in the Opinion of all Men, something more solid than this; and must doubtless consist in the discreet Use of the properest Means for attaining the best and most desirable End: But how should they fall into this Excellent Method and Practice, who consult only with Themselves and the World, and take not God for their Light and their Guide?

*How do ye say, saith the Prophet Jeremy * to Jer. 8. 9. 9. the Jews, How do ye say, we are Wise, and the Law of the Lord is with us? Lo certainly in vain made he it, the Pen of the Scribes is in vain. The Wise Men are ashamed, they are dismayed and taken; lo they have rejected the Word of the Lord, and what Wisdom is in them? The Scriptures do so constantly join Wisdom and the Fear of the Lord, and Sin and Folly*
to-

together, that it is perfectly needless to cite particular Places. † *The Fear of the Lord is the very beginning of Wisdom, and a good Understanding have all they that do thereafter; the Praise of it endureth for ever: But, and* * *If a Man, says the Author of the Book of Wisdom, be never so perfect among the Children of Men, yet if thy Wisdom be not with him, he shall be nothing regarded.*

The Heathen Moralists have all the same Notion of this, and make their Wise and Good Man, as inseparable, as the Scripture describes them. † *Tully says, that the two chief things in Philosophy are, a Judgment of what is True, and and discerning the Measures of Good; and that he cannot be Wise, who is either ignorant of the Beginning of Knowledge, or of the Bounds of Desire; and he has sufficiently shewn, that our Knowledge is from God, and that our Desires should therefore terminate in him, and be regulated by him. Aristotle likewise is express, * that that Choice and Share of Good Things, of what kind soever, which disposes us most to consider*

† Etenim duo esse hæc maxima in Philosophia, judicium veri, & finem bonorum nec sapientem posse esse, qui aut cognoscendi esse initium ignoret, aut extremum expetendi, ut aut unde proficiscatur, aut quo perveniendum sit nesciat. Hæc

autem habere dubia, neque his ita confidere, ut moveri non possint, abhorreere à sapientia plurimum. * Η^α τις ἐν αἰρέσει καὶ κλήσει ἢ φύσει ἀγαθῶν ποιήσῃ, ἢ τῷ θεῷ μάλιστ' ἀρεσκίαν. — Αὐτὴ αἰεὶ καὶ ἡ τὸ ὅριον κάλλιστον. ἢ τις ἢ ἡ δὲ ἐνδεσίων, ἢ δὲ ὑπερβολὴν κολύει, ἢ θεὸν θεωρεῖν καὶ θεωρεῖν αὐτὴν ἢ παύλην. Arist. Eudem. lib. 7. c. 15.

God is the best, and that the worst which does most interfere with it. And how should it be otherwise, but that our Happiness must depend on him, whom our Being depends; and that consequently we can no more be Wise than Happy in such a Conduct as sets us at the greatest Distance, and Separation from him? For how should Wisdom be found where Men give way to those Passions which disturb themselves and the World? those Passions for which all the Laws of God, and Nature, and Men have provided Restraints, as ineffectual as they too commonly prove. What Wisdom is there in heaping up Riches, or increasing of Power, as long as either that Wealth or Strength is abused, and does not tend to secure the Quiet and Peace of those that enjoy it, or promote the Good of those that are destitute of it? And it is certain that none of these outward Advantages have this effect; but when they are possessed in the Fear of God, and used as he has prescribed; where they are otherwise used, they ordinarily provoke God to take them away, and punish the Abusers of his Gifts, nor can they ever promise themselves the continuance of them. For as we are next to consider.

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4ly. There

Fourthly, There is, no Wisdom, nor Understanding, nor Counsel against the Lord. It must needs be Folly to attempt any thing in profess'd Opposition to him, who is so much wiser and stronger than us; and we can never expect that any Design of ours, tho' not so perversly directed, should prosper, if it did not please God to give it Success. For he doth whatsoever pleaseth him in Heaven and in Earth, in the Sea and in all deep Places, and nothing can resist his Will. We often Act, it is true, as if we thought ourselves mightier than he, or could at least perform our Counsel without him; but we very often have cause to repent of this foolish Presumption from his dashing such vain Imaginations to Pieces; and we have always reason to fear he will Humble us when we take upon us to run headlong without him.

So just a Sense had the Romans of this, that they enter'd on all their great Undertakings, by first consulting their Gods, and imploring their help; and of Fabius Maximus, the Dictator, it is

is particularly recorded, (a) That on the same day that he entered on his Office, the second time he called the Senate, and began with speaking of the Gods, informing the Senators that *Flaminius* the Consul, had done more hurt to the State by neglecting the Sacred Rites, than by his Rashness and Ignorance. Many other like Instances there are in the History of that Illustrious People, which are not of the less Force for the purpose I mention them upon the account of any Superstition that might sometimes attend them: Because this was to be expected where they had so little Light to direct them in the true Worship of God; and it does not at all take off from the Sense which these Instances plainly shew they had of that Providence which governs the World. And what is here observed in the Roman Story, is agreeable to that account which we have in the sacred History of the Destruction of *Ahab*, when he went up against *Ramoth Gilead*, contrary to the word of the Lord by the Prophet *Micaiah*. And thus doth God speak to the Jews, by another Prophet; I will proceed, says he, to do a marvellous Work amongst this People, even a marvellous Work, and a Wonder; for the Wisdom of their wise Men shall perish, and the Under-

(a) Q. Fabius Maximus dictator iterum, quo die Magistratum iniit, vocato Senatu ab Diis orsus quum edocuisset Patres. Plus negligentia Cere- moniarum auspicio- rumq; quam temeritate atq; in- scitia peccatum à C. Flaminio Consule esse. Liv. lib. 22. 9.

1 Kings. 22.

Is. 29. 14.

standing of their prudent Men shall be hid: Who unto them that seek deep to hide their Counsel from the Lord, and their works are in the dark; and they say who seeth us, and who knoweth us? Surely your turning of things upside down shall be esteemed as the Pottery clay; for shall the work say of him that made it, he made me not, or shall the thing framed, say of him that framed it, he had no understanding? He goes on in that place threatening to teach them another lesson than this, and St. Paul's repeating this Doctrine to the Corinthians, shews that it is still God's method of dealing with proud and irreligious Men. It may not possibly be always observed under every Provocation, he directs with good Ends of Providence being often promoted by his permitting the Wicked to prosper for a Season and time, but he may with so much Justice proceed to Chastise them, that we have always cause to apprehend he will do it.

Ps 33. 10.

He maketh the Devices of People to be of none effect, and casteth out the Counsel of Princes, often enough in all reason to convince us that he interjects himself in the Transactions of Men, and takes care of the World.

He

Let us therefore proceed, in the last place, to consider the Inference we have to draw from these Propositions, and this is,

ly. That we ought to take the Guidance of God in all our Counsels and Measures. Because as the latter Words do also enforce it, *The Horse is prepar'd against the day of Battel, but Safety, or Victory, is of the Lord;* Men may, out of the ability that God has given them, do a great deal towards their own Preservation, and ought therefore to do so; but their effectual Security is after all from the Blessing of God; they may and ought to Plant, and Water, but it is God alone that can give the Increase. It is in this respect the same in Political, as in Religious Affairs; in which 'tis almost equal Presumption to expect to make any Progress, either without God, or without our Endeavours; we must do all that is in our Power, and then humbly beseech him to prosper the work of our Hands.

For tho' no King can be saved, barely by the multitude of an Host, nor any mighty Man be delivered. Psal. 33. 16.

vered by much Strength, and tho' it was most Irreligious, and Absurd, what is reported of a late General in France, his asking only the odds of 10000 Men, and leaving God to take which side he pleased; yet, humanly speaking, no King can be saved without an Host, some way proportioned to the Host of his Enemy, nor any Man be delivered without a competent Strength.

Luke 14. 31.

What King, saith our Saviour, going to War against another King, sitteth not down first, and consulteth whether he be able, with ten Thousand to meet him that cometh against him with twenty Thousand? Multitudes indeed have been seiz'd, with unaccountable Fears, and Five may chase an Hundred, and an Hundred put ten Thousand to flight, if God be pleased to order it so, as he has formerly done; but these are Wonders not to be looked for every day. It is very true, that except the Lord keep the City, the Watchman waketh but in vain; but it is also as true that we have no ground to expect God will keep it, if the Watchman wakes not at all.

Lev. 28. 6.

Josh. 23. 10.

Ps. 127. 1.

We are therefore, no doubt, to use our utmost Endeavours; and the tender Care of Her Majesty
and

and the Wisdom, and dispatch of this united Parliament in what has been before them, has gone a great way in this work. We may say the Horse is in good Measure prepared, but still our Safety, and Victory must be from God. It wou'd, be strange if we who call our selves Christians, shou'd question this which the Heathens so fully allow'd.

It is for this reason we are assembled this day, to implore his Blessing upon Her Majesties Counsels, her Fleets, and Armies, and the Preparations of all her Allies: and the only way I know to obtain it is to regulate our Conduct according to the import of those Propositions that have been considered.

Since then, that Wisdom, and Understanding, and Counsel which is among Men, is given them by God, let them always remember, that it is one part of Wisdom to know whose Gift it is, Jam. 1. 5: and to reverence the Author, and Perfecter of it. Let them use it with that Modesty, and Humility that becomes them, in a thing so committed to them, and not boast as if they had not received

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Jam. 1. 5.

ed it; let the Knowledge they have, lead them to a Consciousness of their Ignorance in the things they know not, and direct them to ask of God the Wisdom they lack.

Ezek. 18. 25.

Pl. 25. 9.

And since, as he is the Fountain of all Understanding, so there is no Wisdom like his; let us never exalt our selves above the Knowledge of God, nor question his Wisdom in the ordering human Affairs for any Darkness of or Intricacy that may to us, at any time, seem to be in them; but as there have many Occurrences, already appeared to us to have been better disposed than we should have contrived them; so let us believe, that all the rest which may have any Veil at present upon them, will prove as clear and just as those in the issue of Things. It is not his, but our ways that are so unequal, and which make us such incompetent Judges of his Proceedings and Works. Did we love God and keep his Commandments they would give light to our Eyes, and we should see and admire the wondrous Things of his Judgments and Laws: For those that are Meek, will be gentle in Judgment, and such as are Gentle, them shall he learn his Way.

But

But since there is none of this Wisdom, and Counsel with an ungodly Man, let our first care be to remove this Obstruction; this is the great end of our present Humiliation, and unless it be in some Measure attain'd, we have little reason to hope for the Fruit of any other Endeavours. *If we regard Iniquity in our Hearts, Ps. 66. 18. the Lord will not hear us.* That bitter Root will run among, and spoil all Consultations, and blast all the most hopeful Designs.

Tho' it has pleased God, notwithstanding the Vice and Irreligion, that like a Pestilence, which it too justly deserves, now rages among us, to send us, in the course of this War, many signal and glorious Victories, thro' the upright and prudent Administration of that Publick Revenue which has been so chearfully given, and the Wise and Valiant Conduct of Her Majesty's Arms: And tho' to the Successes of War, he has graciously added that great and unexpected and every day growing Advantage of the Union of two Ancient, and Wise, and powerful Nations, into the mighty Kingdom of Great Britain; yet for all this we should make a very unjust, and dangerous Inference, if we concluded from thence that our Sins could do us no manner of hurt.

hurt. We have reason to ascribe the Blessings we have hitherto received, to the Goodness of that Religion, and the Justness of that Liberty, for which we contend: not but that these Blessings have been mixed with so many sensible Chastisements, especially of late, as, one would think, should be abundantly enough to move us to that Repentance, to which the Goodness of God has not hitherto led us; and we have reason to fear, that if we are not reformed by that Correction, wherein he has, as it were, but dallied with us, we shall feel a judgment worthy of God.

Wisd. 12. 26.

Since therefore, according to the last Proposition, there is no Wisdom, nor Understanding nor Counsel against the Lord; let us never enter into any measures that carry the least Opposition to him; but let us do all that we can to have him with us, in all that we do. We have not indeed those Ways of consulting him left us, which he afforded the Jews; but we have the Greatness and Goodness of our Cause to encourage us to hope it is what God does approve. And if we take care to promote it with those Publick views of Concern for his Honour, the Safety of the Queen, the Security of the Protestant

testant Succession, the Good of our Country,
and the Welfare of that part of Mankind with
which we have to do; we may say what Judas
Maccabeus did to encourage his Brethren against
the Armies of Syria; *The Victory of Battel stand-*
eth not in the Multitude of an Host, but Strength 1 Macc. 3. 19,
20, 21.
that cometh from Heaven, they come against us in
much Pride, and Iniquity to destroy us, our Wives,
and Children, and to spoil us; but we fight for our
Lives and our Laws. And God grant the Effect
may be now as it was then, when Seron and
his Host were overthrown before him.

And what may we not with Submission
hope for, who profess a Religion so agreeable
to God, and strive for the Preservation of a
Liberty so just, and beneficial to Men; if we
take due care to incline God to favour this
Cause in our Hands, by living suitably to our
Holy Profession, and carrying always an honest
regard to that publick Good, which we wou'd be
thought to Pursue.

If we go on in our several Stations to dis-
countenance, and punish, as far as justly we
may, all bold Deriders, and licentious Pro-
faners of our Holy Religion, as has to the
great Advantage of this Honourable Assembly
lately

lately been done ; if to this, we Proceed to make the best Provision we can against the Enemies of our present Happy Establishment, and beseech God to bless all these Endeavours ; we may humbly believe he will take this Matter, thus duly committed unto him, into his own Hands ; and lead us thro' all the Changes and Chances of this Mortal Life, to the never failing Joys, and Glories of that which is to come : Which God of his infinite Mercy grant, for the sake of his Son Christ Jesus, to whom with the Father, and the Eternal Spirit, be ascribed as is most due, all *Wisdom, and Understanding, and Counsel, and Honour, and Power, now and for ever. Amen.*

F I N I S.